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TRESPASSES

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

—Matt. xviii, 15-17.

All life is made up of agreements and disagreements; to those who have studied the Law of the Ternary, which is the law of Creation, this is nothing new. Even the Deity is said to have created the Universe by "opposing Himself to Himself" and thus from One to have brought forth Two. Nor does this opposition end here, for from Two comes forth Three and, after three, Four, and so on to the infinity of multiplicity and diversity.

Every change is brought about by the same process: Unity, that is to say the existing condition, whatever it may be, opposes itself to itself; that is to say, differences or varieties arise within the Unity, which are divergences from the normal condition, and these differences or new conditions make themselves felt and modify the manifestation of that Unity.

Many thousand times a day many of us have to decide between opposites. From its center, the mind moves out in opposite directions to take cognizance of one consideration after another, always balancing each by a due consideration of the contrary. If the

mind is active and unbiased, it will gradually come to poise between these two extremes of opinions, and will form a just and wise judgment. But if there is prejudice, or irritability, a fixed opinion already formed regardless of premises, or any excessive emotion, such as envy, jealousy, hatred, or even overmastering love, these tend to disturb the balance which should be truly reached, and the decision is apt to be a faulty one.

And not only so, but the decision may be brought about harmoniously or inharmoniously. When the meeting of the two extremes takes place it may consist of a gentle welding, a gradual union and interpenetration of each opposite by its complementary half; or the encounter may be a hostile one, where each comes face to face with the other only to note and accentuate the differences which appear to exist between them, and where each seeks to destroy the other.

When love is present, it draws to itself all similar characteristics in each opposite into one harmonious unity. When friends meet to discuss opposite points in some controversy, however widely they may differ they nevertheless listen courteously each to the other and each one gains from the intercourse. Gradually, if love is present, their differences become less and less essential to them, while the points of agreement are increased. Time enters here as an important factor, healing the wounds and allowing the mind of each of the friends to come to rest within itself, so that, often, a discussion which seemed impossible of solution a week ago may be seen, a few days later, to have been founded upon non-essentials and, by the elimination of these, may be brought to a profitable settlement.

Love is constructive, it unites. Hatred, on the other hand, is destructive, it separates. Both must be present in the life of the disciple; but while love must rule at all times, hatred should only be used when separation is required.

Hatred is of many kinds and degrees from mild disapproval to the bitterest attempt to destroy utterly. And the only right use of hatred is upon that which we see to be low and undesirable; the degree of hatred to be employed being such as to effectively separate us from the evil in question.

Especially should we avoid hatred of our brother, for "He that loveth not his brother abideth in death." Our brother is ourself, and if we seek to destroy him, we are setting in action destructive forces which will react upon ourselves also, and rend us in pieces.

One great difficulty in life consists in bearing with all the little inharmonies which others force upon us, and keeping ourselves always serene and unmoved. And when we have learned that lesson, there is the further one of understanding the uses of both love and hatred so as to make them serve our ends intelligently—to know when to draw near and when to separate; to be able to at-

tract those who are of a like calibre with ourselves and to become unattractive to those from whom we would be separate.

Inequality is the cause of hatred and separation between people. Sometimes this inequality is such that love can overcome it, as is always the case when love reigns. When, however, there is a great inequality and little love, there is small chance of agreement. Nor would a further union be desirable unless duty demands it.

The problem then becomes one of how best to effect a separation.

The general process in vogue in the world is to display, one after another, all the various forms of hatred: disapproval, fault-finding, accusation, condemnation, attack, calumny and other forms of destruction are launched forth by the different parties against each other. Thus they eventually get separated and retire from the battle-field dishevelled and weakened, if not in a state of dissolution.

This method of separation is, however, a very wasteful one, to say nothing of its moral aspect.

There is a better way pointed out by the Lord Jesus in the quotation given at the head of this article. It may be necessary and desirable for those who have formerly been of one mind to separate when they are no longer at one. But the division should be made in love, not in hate.

Thus if a brother owes us money or some other of earth's goods, it is our duty to see that he pays it, without undue pressure. We should "go and tell him his fault" and in every way make it easy for him to do the right thing.

If this overture is unsuccessful, we are told to go to him again with "one or two more" persons who know about the matter and who may also be concerned in it. This is the official demand and should always follow the personal one, when that is insufficient.

And if the brother is still obdurate, and the matter demands further effort, "Tell it unto the church," or to the governing body whatever this may be, which has charge of the settlement of differences between parties.

If this leads to no result, no further steps are deemed necessary; nor should there be any additional approaches to future friendship or intimacy. Strictly business relations may be continued, as was the case between the Jews and the "heathen man" or the "publican," but each of the persons in question must in future make his own unity. They are no longer partners or opposites in the same ONE.

These rules can be applied by each one to his own problems, and if all is done "in love" there will at last be PEACE.

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We are rapidly learning that while it may not be possible to be of one mind, it is possible and necessary to be of one heart. . . . In the inner kingdom we only ask for right disposition; this is infinitely better than right thinking. For those who are rightly disposed go forward and upward even while they sleep.
—Dr. I. K. Funk: *The Next Step in Evolution.*

THE ORIENTAL ESOTERIC CENTER

In these days all the heads of Works such as our own are under attack. In England, and in California, on the West coast and in our own midst, the leader, "having won his place, must prove his right to hold it against all comers who would rob him of it."

The affairs of our Center have been in the hands of our present President, Agnes E. Marsland, for the past nine years uninterruptedly, aided recently by a Directing Council, and during all these years Miss Marsland has been the soul and inspiration of the work and the source through which the Teachings have been given. We, therefore, who are in the heart of the work have not taken seriously the claim of Miss Fannie C. Willis, based, as it is, upon documents which are irregular and of insufficient authority and which have consequently not received confirmation.

The attempt to wrest the Work away from the present Leaders who have built it up and to place it in other hands has hitherto proved abortive; and, in spite of the difficulties with which we have had to contend, the Center is today alive and hearty, in full work and in obedience, as it has always been to the Order under which it was founded in 1902.

THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to every-day life. It has a monthly Astrological Page. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.

THE LIBRARY

Our members and other friends will be interested to have an account of the present state of the suit of the *O. E. Society and others v. Stokes*, for the recovery of the Library.

At this writing (February 3, 1913) the suit is pending undetermined in the court where it began, namely, the Supreme Court of the District of Columbia. On January 10, 1913, the Court held that an examination of witnesses would be necessary before the case could be decided on the merits, and on January 24, 1913, an order was made granting each side time in which to take such testimony.

It would naturally be a pleasure to us to avail ourselves of the opportunity thus afforded to bring the suit to a decision and have the matter definitely determined by the court. Such a course, however, would involve an additional expenditure of time, energy and money, which we think should not be diverted from our present comprehensive program for the work. In view of these considerations the Directing Council and Board of Trustees of the Center and Society, respectively, have concluded to dismiss the present suit without prejudice, still maintaining the equity of our cause. Therefore, by the time this issue of the BULLETIN is in the hands of our readers we anticipate that our attorneys will have taken the necessary steps to dismiss the suit.

This course was determined upon after careful deliberation, and for a variety of reasons, which appear in resolutions passed by the Directing Council and Board of Trustees, and are in part as follows:

"Because, in the opinion of the Trustees, too much time has already been devoted to this matter, seven months having now elapsed since advice of counsel was first taken, and much energy of the President and other members of the Board has been absorbed, and thus diverted from more constructive work.

"Because, the season being now well advanced, they are far too busy with their official activities to devote more time to litigation.

"Because it is the sense of the Directing Council that such moneys as are from time to time available will be better expended in the upbuilding of the Society and in propagating its work.

"And

"Because we are rapidly gathering together a Library of suitable books which promises to supply the place of our former library."

Thanks are extended to those whose moral support and financial aid have sustained the Society in the crisis through which it has just passed.

MEDITATION

Does man's life begin at birth? Reincarnation says: "No, it does but continue what has always been." Aeons and aeons ago, there came forth from the Creator a Divine Germ; for long ages it has involved—descended into matter—now it is evolving, consciously learning from every experience, whether of pleasure or of pain, and is returning to pure spirit, bearing with it the treasures of its varied experiences.

The life of man did not begin, but it came forth from the source of all life. From the time the first vital undulation issued from Nirvana to the present, it continues its work; each wave manifesting as an individual soul. Infinite in number, these living undulations constitute all manifested life in all worlds. The personalities which we see masquerading in our world as human beings, are, as it were, beads threaded on these life-waves, as the beads of a chaplet are upon their string. Each bead may differ in a marked way from its neighbor but the string is always the same and serves to unite them all. Thus while the vital undulation remains the same, and the individual is ever the same individual, yet the personalities are numerous and varied enough to include all human experience. At one time rich, at another poor, in one life high in rank, in the next humble and obscure, now man, now woman, the individual soul passes through every possible experience and mounts step by step from the foot to the summit of the hill of life.

REINCARNATION

1. As a man casting off wornout garments taketh up new ones, so the dweller in the body casting off wornout bodies entereth into bodies that are new.
2. The life of man did not begin: it *came forth* from the Source of all life.
3. The Soul takes many forms; it is in turn mineral, vegetable, and animal, and all this is preparatory to the final inflow of the Intellectual and Spiritual Man.
4. Man has to pass through all worlds, and to live in each world until he understands that world.
5. One single thought or aspiration towards the good, one unselfish, pure desire in the whole life, assures the soul another opportunity.
6. Thy shadows live and vanish; that which is *in* thee shall live forever; that which is *in* thee knows, for it is knowledge; it is the light that never goes out, and that shall be, for whom the hour shall never strike.
7. Sorrow is not grievous for the living or the dead. Never did I die, nor thou, nor these rulers of men. Nor will any of us hereafter cease to be.

CORRESPONDING MEMBERSHIP

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1443 Q Street, N.W., Washington, D. C.